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## I.—LAUNFAL.

(RAWLINSON VERSION.)

The Rawlinson Launfal, here printed for the first time, was noticed as long ago as 1839, by Sir Frederic Madden, *Syr Gawayne*, Introduction, p. lxvii. Since that time this version has been pretty generally neglected. Halliwell, to be sure, mentioned it in his *Illustrations of the Fairy Mythology of A Midsummer Night's Dream*, Shakespeare Society, 1845, and printed<sup>1</sup> vv. 1–8, 292–331, but the editors of the Percy MS do not mention it,<sup>2</sup> and it is equally ignored by Erling,<sup>3</sup> Warnke,<sup>4</sup> Münster,<sup>5</sup> and Kolls.<sup>6</sup> Still the Rawlinson MS is of great value in determining the text of the poem and in settling the genealogy of the different versions.

The manuscript is fully described by Sir Frederic Madden, *Syr Gawayne*, p. lxiv, who gives a list of its contents. His words are: "MS Rawlinson, marked C. 86, in the Bodleian Library,

<sup>1</sup> Repeated in Hazlitt's *Fairy Tales, Legends and Romances illustrating Shakespeare*, 1875, pp. 80–81. This book is an "amalgamation" of Halliwell's *Illustrations* and Ritson's *Fairy Tales* (1831).

<sup>2</sup> In 1871, however, Mr. Furnivall printed 29 lines of the Rawlinson MS in his notice of Sir Launfal, by far the most complete that had up to that time appeared, in Captain Cox, his *Ballads and Books*, pp. xxx–xxxiii.

<sup>3</sup> *Li Lais de Lanval altfranzösisches Gedicht der Marie der France nebst Th. Chestre's Launfal neu herausg. von Ludwig Erling. Programm der K. bayer. Studienanstalt zu Kempten für das Schuljahr 1882–83. Kempten, 1883.*

<sup>4</sup> *Die Lais der Marie de France herausg. von Karl Warnke. Halle, 1885.*

<sup>5</sup> *Untersuchungen zu Thomas Chestre's Launfal, von Karl Münster. (Dissertation.) Kiel, 1886.*

<sup>6</sup> *Zur Lanvalsage, eine Quellenuntersuchung, von Dr. Anton Kolls. Berlin, 1886.*

and formerly belonging to Knox Ward, Esq., Clarenceux king of Arms. It is a small folio, and consists of two distinct portions. The first, extending from fol. 1 to fol. 30 inclusive, is written on vellum and paper in a late hand of the fifteenth century. It contains a long English poem on the Passion of Christ . . . . The second portion [which contains the Launfal] consists of 159 leaves, and is written on paper in a negligent hand towards the close of Henry the Seventh's reign."<sup>1</sup> Halliwell (*Illustrations*, p. 2) gives the date as "about 1508," and Furnivall (*Captain Cox*, p. xxx) refers the MS to "about 1480." Launfal or Landavall occupies fol. 119b-128, and is immediately followed by *The Weddynge of Sir Gawen and Dame Ragnell*,<sup>2</sup> in the same hand. The poem is here edited from a copy<sup>3</sup> made in 1888 by Mr. George Parker, of the Bodleian Library.

The Middle English Launfal is well known to be a translation of the *Lai de Lanval*<sup>4</sup> of Marie de France. The following English versions have been discovered:

C. Launfal Miles, by Thomas Chestre.<sup>5</sup> MS Cotton, Caligula A. ii, fol. 35b-fol. 42b. The MS is of the first half of the fifteenth century (see Ward, *Catalogue of Romances in the Department of Manuscripts in the British Museum*, I 180, 416). Seven times printed:<sup>6</sup> (1) by Ellis in his appendix to Way's translations from the *Fabliaux of Le Grand d'Aussy*, "1800, II 298-340"; (2) by Ritson, *Ancient Engleish Metrical Romanceēs*, 1802, I 170-215; (3) in Way's *Fabliaux*, new ed., 1815, III 233-287; (4) by Halliwell, *Illustrations of the Fairy Mythology of A Midsummer Night's Dream*, Shakespeare Society, 1845, pp. 2-34; (5) by W. C. Hazlitt, *Fairy Tales, Legends and Romances illustrating Shakespeare*,

<sup>1</sup> Henry VII died in 1509.

<sup>2</sup> Printed by Madden, *Syr Gawayne*, pp. 298-298<sup>y</sup>.

<sup>3</sup> Now in the Library of Harvard College.

<sup>4</sup> First printed by Roquefort, *Poésies de Marie de France*, 1820, I 202-250; excellently edited in 1885 by Karl Warnke, *Die Lais der Marie de France*, pp. 86-112. One MS (MS franç. 2168 of the National Library at Paris) was edited by L. Erling in 1883 (see p. 1, n. 3). The lay has been beautifully translated by Wilhelm Hertz, *Spielmannsbuch*, 1886, pp. 25-44 (with valuable notes, pp. 323-329).

<sup>5</sup> This is not the place to discuss the as yet unproved theories as to Thomas Chestre and his authorship of the Octavian and the Lybeaus Disconus advanced by Sarrazin, *Octavian*, 1885, p. xxv ff.

<sup>6</sup> In 1781 Warton printed vv. 1-42, 283-298, 1039-44, of Chestre's Launfal in his *History of English Poetry* (see Hazlitt's ed., I 261, III 97-98).

1875, pp. 48–80, Halliwell's text; (6) by Ludwig Erling, *Li Lais de Lanval, etc.*, Kempten, 1883, pp. 17–46; (7) in *Ancient English Metrical Romances*, selected and edited by Joseph Ritson, revised by Edmund Goldsmid, 1885, II 2–33.

R. Landavall. MS Rawl. C. 86. Never before printed.

P. Sir Lambewell in Bishop Percy's MS<sup>2</sup> (now in the British Museum, Additional MS 27,879), fol. 29b–fol. 33b (see Ward, Catalogue of Romances, I 417). The MS was written about 1650 (Furnivall, Bishop Percy's Folio Manuscript, I, Forewords, p. xiii). Twice printed: (1) by Hales and Furnivall, Bishop Percy's Folio Manuscript, 1867, I 144–164; (2) thence by Dr. Anton Kolls, *Zur Lanvalsage, eine Quellenuntersuchung*, Berlin, 1886.

H. Halliwell fragment, in the Bodleian Library, Malone 941. This fragment consists of nine printed leaves, “eight of which only belong to *Sir Lamwell*.<sup>3</sup>” It was given to the Bodleian Library by the late Mr. J. O. Halliwell-Phillipps (then Mr. Halliwell), and was reprinted for the first time in Bishop Percy's Folio Manuscript, edited by Hales and Furnivall, 1867, I 522–532, whence most of it was again reprinted by Dr. Anton Kolls, *Zur Lanvalsage*, Berlin, 1886. The Halliwell fragment is incomplete at the end and mutilated throughout.<sup>3</sup>

The Halliwell fragment “may be part of the edition licensed to John Kynge in 1557–8” (Furnivall, Captain Cox, his Ballads and Books, p. xxxii). Ritson, III 243, was the first to mention Kynge's license, which runs as follows:

“To John kynge to prynete these bokes folowyng that ys to saye a Jeste of syr GAWAYNE /the boke of Carvyng and sewyng/ syr LAMWELL the boke of Cokerye the boke of nurture for mens

<sup>1</sup>A very handsome book, published at Edinburgh by subscription and limited to 350 copies. No one should be misled by the title-page. The texts are printed just as Ritson left them. Mr. Goldsmid has “revised” the book to the extent of taking the notes from the end of the third volume and putting them at the foot of the page.

<sup>2</sup>Hertz, Spielmannsbuch, p. 325, makes a curious mistake in saying that Bishop Percy “eine Abschrift [of Sir Lamwell] seinem Foliobande einverleibt hat.”

<sup>3</sup>Kolls curiously enough speaks of this printed fragment as the “Bodleian MS” (p. 5), and in this error he is followed by Professor Brandl in the Jahresbericht über die Erscheinungen auf dem Gebiete der germ. Philol. VIII 240. Brandl calls attention to the Rawlinson MS (which Kolls had overlooked), but knows nothing of the Cambridge University MS fragment, which Furnivall printed in 1871.

sarvauntes and for his lycense he geveth to the howse [sum not entered]." (Arber, Transcript of the Registers of the Company of Stationers, I 79; Collier, Extracts from the Registers of the Stationers' Company, 1848, p. 15.)

Ritson also remarked that Sir Lamwell is mentioned in Laneham's Letter, 1575, as among Captain Cox's romances.<sup>1</sup>

D. Douce fragment, one printed leaf (61 lines), preserved in the Bodleian Library and numbered Douce II. 95. Probably this leaf belongs to a reprint of the H edition, unless H and D are both reprints of some older edition which has perished. In any case, D agrees with H almost word for word, so far as the mutilated condition of H allows comparison, but is less carefully printed and seems later.<sup>2</sup> For textual purposes D is useful so far only as it enables us to restore mutilated places in H. Eight verses cut out of H (after v. 346) are preserved in D (vv. 4-11), which also helps us fill out various mutilated lines. The Douce fragment has been three times printed, (1) in the Catalogue of the Printed Books and Manuscripts bequeathed by Francis Douce, Esq., to the Bodleian Library, p. 311, Oxford, 1840, (2) in Bishop Percy's Folio Manuscript, edited by Hales and Furnivall, 1867, I 533-535, and thence (3) by Kolls,<sup>3</sup> *Zur Lanvalssage*, pp. 39-43.

F. A fragment containing the first 90½ lines of a version corresponding to H. Cambridge University Library MS Kk. 5, 30, leaf 11, printed by Furnivall, Captain Cox, his Ballads and Books, 1871, p. xxxi. The MS is catalogued as of the fifteenth century, and may be confidently referred to 1460-70.<sup>4</sup> This fragment is "much scottified," as Furnivall says, containing forms like *quhair*, *gang*, *knichts*, etc. It breaks off abruptly in the middle of the word *pommel* in v. 91, no more being written. F is useful in restoring the mutilated H (see below, p. 16). Though printed in 1871, it has escaped the notice of Erling (1883), Warnke (1885), Kolls (1886), and Brandl (Jahresbericht, VIII 240).

Sir Frederic Madden<sup>5</sup> speaks of a copy of the Launfal in MS

<sup>1</sup> Ritson, III 243. See the passage in Furnivall's edition of the Letter (in his Captain Cox), p. 30.

<sup>2</sup> Furnivall, Percy MS, I 522. D misprints *Aals* for *Alas*, *exe* for *eye*, etc., and omits one whole line (R 320, P 365, H 363).

<sup>3</sup> Dr. Kolls calls it the "Douce MS" (p. 39).

<sup>4</sup> I owe these dates to the kind courtesy of Dr. Furnivall, who not only gave me his own opinion, but took pains to write to the Deputy Librarian, Mr. Magnússon, on my behalf.

<sup>5</sup> Syr Gawayne, p. lxvii.

Lambeth 305. This, says Halliwell, "seems to be an error for the copy of Lybeaus Disconus in MS No. 306 in the same collection" (Illustrations, p. 2). Dr. F. J. Furnivall has kindly directed an inquiry on this subject to Mr. S. W. Kershaw, Lambeth Librarian, who, in an obliging note, confirms Halliwell's suspicion. There seems to be no copy of the Launfal among the Lambeth MSS.

We have, then, three complete copies of the Middle English poem (C, R, P), one long fragment (H), and two short fragments (D, F). The position of D has been already discussed. Postponing the consideration of F, we may next examine C, R, H, and P.

Even a cursory examination of these texts shows that they fall into two groups—the first consisting of Chestre's version, and the second of R, H, and P. On further scrutiny, R, H, and P are seen to be but different texts of a single poem—a Middle English translation of the *Lai de Lanval*. For, though differing from each other in many points (thanks to the blunders of copyists and the omissions and interpolations of reciters or minstrels), R, H, and P are, on the whole, identical not only in contents, but in phraseology and rhymes. They follow the narrative of *Marie* step by step, often rendering her words literally, and seldom departing farther from them than the liberty of a translator allows. Chestre's romance is about twice as long as R, H,<sup>1</sup> or P. It is an amalgamation of the *Lai de Lanval* with the anonymous *Lai de Graelent*,<sup>2</sup> and contains in addition two long episodes drawn from the author's imagination, or rather from the common stock of mediaeval romancers. So far, however, as Chestre follows the narrative of *Marie*—and he does follow it in its essentials pretty closely—his rendering is to all intents and purposes identical with R, H, and P. This identity, extending as it often does to the minutest points of expression—and that too not only in lines translated from the French, but in many others not to be found in *Marie* at all—shows conclusively that we have not here to do with the work of two independent translators—one for Chestre and another for R, H, and P—but with a single Middle English version of the *Lai de Lanval*. We must suppose either that the translation represented

<sup>1</sup> That is, as H must have been before mutilation.

<sup>2</sup> Printed (1) in Barbazan-Méon, IV 57–80; and (2) in Roquesfort, *Poésies de Marie de France*, I 486–540; cf. R. Köhler in Warnke's ed. of the *Lais*, p. lxxxii, n.

by R, H, and P is merely an abridgment of Chestre's poem, or that Chestre based his romance on that translation.

Since Chestre's poem is preserved in a manuscript considerably older and better than any copy which we have of the Short Version (as we may for convenience call the translation represented by R, H, and P), and since it is also decidedly superior to that version in poetic merit, one is at first sight inclined to think that the Short Version is merely an abridgment of Chestre's *Launfal*. Such was the somewhat over-hasty inference of Hales<sup>1</sup> with respect to the Percy text and the printed fragments, and such seems to have been the opinion of Halliwell<sup>2</sup> as to R and D. But this theory is untenable for four reasons:

(1) In places where Chestre has abandoned the *Lai de Lanval* (M) to follow the *Lai de Graelent*, the Short Version follows the *Lai de Lanval*.<sup>3</sup>

(2) Passages occur in *Marie* and in the Short Version which are not found in Chestre at all.<sup>4</sup>

<sup>1</sup> Bishop Percy's Folio Manuscript, I 142. So Ward, Catalogue of Romances, I 417.

<sup>2</sup> Illustrations, p. 2.

<sup>3</sup> Two cases of this are cited for another purpose by Kolls (p. 66) from the copies at his disposal; I add R,—(1) cf. R 165–171, H 187–193, P 205–209, with M 201–208; and C 373 ff. with Graelent 331 ff. (2) cf. R 498–499, P 605–610, with M 651–658; and C 1009–1017 with Gr. 639–650. Kolls's third case (R 183–188, H 209–214, P 221–226, M 221–238; C 613–637, Graelent 409–416) is not very convincing. Throughout, however, the Short Version omits Chestre's interpolated incidents, whether they are due to Graelent or to his own fancy. The author of an abridgment could not do this; he would be sure to retain something wrong.

<sup>4</sup> Such are:

M 36–37, R 25, H 31, P 29.

M 101–102, R 99–100, H 113–114, P 121–122 (Kolls).

M 139, R 154, H 152 (150), P 190.

M 141–142, H 151 (149), P 189.

M 203–204, R 179–180, H 203–204, P 215–216 (Kolls).

M 223, R 186, H 212, P 224.

M 317, R 240, H 274, P 278.

M 341–342, R 261–262, H 299–300, P 305–306.

M 343–345, R 263–264, H 301–302, P 307–308 (Kolls).

M 427, R 327, H 374, P 376.

M 475, R 349, H 428, P 417.

M 510, H 471, P 447.

M 548–549, R 371–372, P 499.

To Kolls belongs the credit of first publishing a comparative view of H, P, and M.

(3) In some places the Short Version shows a closer translation of Marie than is found in the corresponding places in Chestre.<sup>1</sup>

We are forced, therefore, to adopt the other alternative and to believe that Thomas Chestre used the Short Version—a Middle-English translation of Marie's Lai de Lanval—as the basis of his poem.<sup>2</sup> This translation, which, as we have seen, is more or less imperfectly preserved in R, H, and P, I shall henceforth call *x*.<sup>3</sup>

No one of the three copies R, H, and P represents *x* correctly, for each omits passages which, by their presence in one or both of the others and at the same time in C or M, are shown to have belonged to *x*.<sup>4</sup> But taken together, R, H, and P contain, with two or three possible exceptions,<sup>5</sup> every line which is common to C and M. A comparison<sup>6</sup> of our three copies of the Short Version makes further disclosures as to their genealogy.

In the first place, P is neither from H nor from any MS of which H is an accurate copy. This is shown by P 287–288, which correspond to M 320–321, and therefore belonged to *x*, but which do not stand in H.<sup>7</sup> In a few cases P agrees more nearly than H

<sup>1</sup> Such are:

M 56, R 52, P 66 (H cut off, cf. F 62); cf. C 243.

M 114–116, R 113–116, H 133–136, P 141–144; cf. C 304–306.

M 124–127, R 120–122, H 140–142, P 146–148; cf. C 311–312.

M 228, R 184, H 210, P 222; cf. C 638.

<sup>2</sup> Warnke, p. xi, arrived at this result for C and P, and Kolls proved it for H (p. 65). As long ago as 1840, however, the editor of the Douce Catalogue conjectured D to be part of a version older than C (p. 311). Erling, p. vii, knowing no English version but Chestre's, supposes C to be a *rifacimento* of an Old French poem which consisted of Lanval, Graelent, and an unknown battle-piece fused together. This is impossible; Chestre's mention of "the French tale" (v. 474, cf. v. 741) cannot be built upon.

<sup>3</sup> Whether *x* goes back directly to Marie's lay or not is a question that will be discussed later, pp. 17–20.

<sup>4</sup> For passages omitted in R see p. 9; for omissions in H, see p. 9; for omissions in P, see p. 8, n. 3.

<sup>5</sup> See p. 9, n. 5.

<sup>6</sup> Such a comparison was undertaken by Dr. Anton Kolls (*Zur Lanvalssage*) for H (which he calls B) and P. The very important MS R was unknown to Kolls, so that his researches have sometimes gone astray and are necessarily incomplete. I have profited much by his careful work, however, though I am obliged to point out some of his errors and cannot always agree with his theories.

<sup>7</sup> Cited by Kolls, p. 66. The lines are not in R. Two other places are adduced by Kolls: (1) P 69–70 = C 232–233 and hence = *x*, but not in H; and (2) P 165–168 (assured for *x* by C 337–9, 342), which are, he says, condensed

with what must have been the reading of *x*. This may be seen in P 1-2 (cf. H 1-2,<sup>1</sup> R 1-2, C 1-2), in P 17-18<sup>2</sup> (cf. H 21-22, R 20-21, C 28-29), and probably in P 76 (cf. H 76, R 64, C 245-6).

H is, of course, not from P, for it is about a hundred years older than P. That it is from no MS of which P is an accurate copy is proved by a great many passages omitted in P but preserved in H, and shown by their presence in C to have belonged to *x*.<sup>3</sup>

The Rawlinson MS is older than any other copy of the Short Version extant (except F), and this, of course, makes it impossible to derive it from either H or P. But it is further certain that neither H nor P represents correctly the MS from which R was copied. In the case of P this is easily shown, for R contains some lines that must have belonged to *x*,<sup>4</sup> but are not found in P, and, further, it

to two lines in H (161-162). In the first case, comparison with R 53-56 and with F 63-66 shows that *x* had the verses in the following order, P 69, P 70, P 66, P 67, and consequently that the lacuna in H is before, not after, H 67-68. Now the lines immediately preceding v. 67 are cut off, so that this passage is no proof at all. The second case is at any rate doubtful (cf. R 137-142).

<sup>1</sup> H 1-2 should be filled out in accordance with F 1-2 (see *infra*, p. 16).

<sup>2</sup> Kolls (p. 7) regards P 17 and H 22 as interpolations. R shows that this is impossible. H is here very corrupt, and H 22 is a repetition of the idea contained in H 21, as Kolls says, but he is wrong in thinking that P 17 is not different in sense from P 18. Taken together, P 17 and 18 express the whole duty of a generous knight, to *give* (18) and *spend* (17) lavishly. No one accuses Marie of redundancy in her "doinst et despende largement" (Laval 138). C 29 is Chestre's own verse. It cannot be assumed for *x*, in which the passage must have stood very much as it does in R.

<sup>3</sup> Seven such passages are collected by Kolls, p. 67: H 37-38, R 31-32, C 217-218; H 43-44, R 37-38, C 223-224; H 105-106, R 91-92, C 280-281; H 137-138, R 117-118, C 307-308; H 195-196, R 173-174, C 424-425; H 257-258, R 225-226, C 691-692; H 337-338, R 298-299, C 793-794.

<sup>4</sup> Thus:

R 13-16 = H 13-16; cf. M 13-17.

R 31-32 = H 37-38 = C 217-18.

R 37-38 = H 43-44 = C 223-4.

R 61-62 = H 73-74; H 73 = (in part) C 243. Kolls (p. 14) says H 73-74 stand alone.

R 77-78; cf. C 265-6.

R 117-8 = H 137-8 = C 307-8; cf. M 117-8.

R 169-70; cf. H 191-2, C 416-17.

R 225-6; cf. H 257-8, C 691-2.

R 298-9 = H 337-8 = C 793-4.

R 352-3; cf. H 431-2, C 850-2.

R 409-11 = C 908 ff.

approaches M nearer in several cases than P does.<sup>1</sup> In the case of H evidence is not so plentiful, but what there is is decisive. The single reading "coveride was with Alexanderyne" in R 100 = "covert de purpre Alexandrine" M 102, where P 122 has "was fringed about with gold fine," and H 114 "couered ouer with golde full fyne," would settle the matter;<sup>2</sup> but other instances are not wanting in which R is nearer *x* than H is.<sup>3</sup> In one case two lines belonging to *x* are omitted in H but present in R (R 177-178 = C 430-431 = M 211-212).

Further, neither H nor P is from R, for both H and P contain passages that were surely in *x* but do not occur in the Rawlinson MS.<sup>4</sup>

Thus P 14 = C 26 = H 18 should be inserted in R after v. 17. Other lines lacking in R but assured for *x* are:

P 200 = H 180 = C 356 = M 169.

P 213-214 = H 201-202 (cf. M 215-216).

P 287-288 = M 320-321.

P 361, H 303 = C 751 (rhyme lacking after R 264).

That H and P do not independently go back to *x*, but have a common source this side of the first Middle-English translation, was seen by Kolls, though the passages that he brings forward to prove this are perhaps not conclusive (p. 67). This source Kolls called *z*, a term that we shall find it convenient to retain. The existence of *z* is shown by certain erroneous features which H and P have in common, but which are avoided in the other MSS. Of such errors the following may be mentioned:<sup>5</sup>

<sup>1</sup> Thus, *heron* in R 81 is probably an error for *ern*; C 268 has *ern*, M 87 has *aigle*, P 105 has *gripe*. So P 72 reads *color*; R 58 *cornalle*, B 70 *curnall*, C 239 *coronall*. R 123 *curteyse and hende*; B 143 *curtoys and hende*; C 314 *gentyl and hende*; P 153 *I doe you see kind*. R 109 *her heire shone*; C 298 *her here schon*; P 131 (absurdly) *for it* [i. e. rednesse] *shone*. There is no occasion to multiply examples.

<sup>2</sup> C lacks the passage.

<sup>3</sup> The name of the hero in R (Landavall) is nearer the French form Lanval and Chestre's Launfal than is the Lamwell or Lambwell of H. R 73-4 is almost exactly C 259-60; P 87-90 and H' 85-88 are somewhat different, as well as two lines longer.

<sup>4</sup> In other cases R shows corruption in lines that are better preserved in P and H. Thus, R 59-60 (cf. P 73-74, H 71-72, C 241-242); R 112 (cf. P 140 = H 132 = C 302); R 288 (cf. P 329, H 327, C 783, M 382). Before R 24 a line has dropped out (cf. P 23-24, H 27-28; cf. M 33-34).

<sup>5</sup> None of these are noticed by Kolls, who bases his case on the fact that the "feste Seint Johan" (M 222, C 618) is not mentioned by H or by P, and on the omission by both those copies of C 358-60 (M 171-2), C 430-1 (M 211-12), and C 703-4 (M 309-10). Such arguments from omission are hardly safe. The feast of St. John is perhaps too much of a commonplace to pin a theory on. See, for example, *Perceval le Gallois*, 30,837 ff., Potvin, V 12.

(1) The corruption of Lanval (or Launfal) to Lamwell (or Lambwell). This is common to H and P, but is found neither in C nor in R.<sup>1</sup> Marie's form is Lanval. The first Middle-English version doubtless had Lanual (cf. C 5), Lanfal, or Launfal. Chestre has preserved the proper form, and R has changed it a very little. The form *Lamwell* is typical for the group PH, and alone furnishes sufficient ground for assuming *z* as the source of those two copies.

A curious bit of external evidence that a version of the Launfal story existed under the name of Lamwell some fifty years before the date of H,<sup>2</sup> is afforded by Thomas Feylde in his poem called "A contrauersye bytwene a louer and a Jaye." Feylde's poem was twice printed by Wynkyn de Worde, without date.<sup>3</sup> Mr. Hazlitt refers it to 1522 "on the ground that Hawes, who is mentioned as dead by Feylde, is supposed to have been living in 1521-2."<sup>4</sup> This date at least fixes one terminus. The other is fixed by the death of Wynkyn de Worde in 1534.<sup>5</sup>

The passage in which Lamwell is mentioned runs thus:<sup>6</sup>

" Thus am I wrapped,  
And in wo vmbelapped,  
Suche loue hath me trapped  
Without ony cure.  
Syr Trystram the good  
For his lemanen Isoude  
More sorowe neuer bode,  
Than I do endure.

<sup>1</sup> The name appears as follows:

In Percy MS: Lambewell, *title*, vv. 16, 65, 139, 143, 178, 186, 210, 212, 223, 325, 406, 425, 464, 551, 605.—Lambwell, vv. 93, 173, 179, 204, 209, 211, 232, 244, 248, 249, 283, 295, 428, 469, 495, 506, 531, 570, 579, 619.—Lamwell, v. 77.—Lamwell, vv. 81, 84, 87, 422, 475.—Lambell, v. 229.

In Halliwell fragment: [L]amwell, v. 82.—Lamwell, vv. 131, 137, 171, 193, 194, 195, 196, 197, 198, 199, 200, 211, 217, 220, 232, 236, 279, 289, 323, 338, 434, 441.—Lamw[ell], vv. 432, 451. The Douce fragment does not contain the name.

In Rawlinson MS, Landavall, *title*,—Landavale, vv. 19, 20, 117, 172, 173, 174, 175, 177, 178, 191, 355, 391, 394, 413, 428, 452, 498, 504, 518, 588.—Landavale, vv. 70, 111, 151, 171, 185, 206, 210, 243, 253, 258, 284.—Landavalle, vv. 194, 299 (Landewalle?).—Landevalle, vv. 331, 476, 533.

Chestre has Launval, v. 5.—Launfale, vv. 22, 471, 1040.—Launfalle, v. 647.—Launfal, vv. 44, 71, 85, etc.—Launfall, v. 617.—Launfel, vv. 170, 435.—Launfal : lel, v. 325.—Launfal : well, v. 508.

It is to be noticed that Launfel (170, 435), Launfal (326 : lel), and Launfal : well (508) are in passages added by Chestre. The name occurs in rhyme in the following places in P: 232 (: all), 551 (: tell), 579 (: deale); and in H, 220 (: all), 338 (: tell). P 232 = H 220 = C 647 (Launfalle : alle) = R 194 (Landavalle : alle this by error), and therefore stood in *x*. P 551 = R 476 (Landevalle : alle), cf. M. 633-5, and certainly stood in *x*, but the Percy reading is corrupt, being perhaps changed to make a good rhyme for the altered form Lambewell. P 579 is found in no other copy. H 338 (Lamwell : tell) = C 794 (Launfal : alle) = R 299 (Landavalle or Landewalle : alle), and was therefore in *x*; the reading of H seems in like manner to have been changed for the sake of rhyme.

<sup>2</sup> The existence of F warrants us in putting the date of *z* still farther back (see below, p. 16).

<sup>3</sup> Hazlitt, Hand-book to the Popular, Poetical, and Dramatic Literature of Great Britain, 1867, p. 197, gives titles and colophons. Dibdin, Typographical Antiquities, II 336-7, knew of but one edition. That there were two was pointed out by Collier in 1866 (Bibliographical Account, II 17).

<sup>4</sup> Hazlitt, Collections and Notes, 1876, p. 155.

<sup>5</sup> Wynkyn de Worde died not later than January, 1535 (Dibdin, II, p. vi).

<sup>6</sup> This seems never to have been cited in connection with the Launfal. The last twelve lines are printed by Michel, Tristan, I xxv. I have given the passage as it is printed by Collier, Bibliographical and Critical Account of the Rarest Books in the English Language, II 19. See also Collier, Registers of the Stationers' Company, 1557-1570, p. 7. The poem has been reprinted for the Roxburghe Club (Hazlitt, Collections and Notes, 1876, p. 155).

Lamwell and Lamaroke,  
 Gawayne and Launcelotte,  
 Garathe and Craddocke,  
     With the table rounde ;  
 Syr Beuys, syr Eglamoure,  
 Syr Terry, syr Tryamoure,  
 In more greuous doloure  
     Was neuer in bounde."

(2) rednesse P 130 = H 122. R 108 has *rud*; C 296 has *rode*. P and H are evidently corrupt.

(3) R 73-4 = almost exactly C 259-60, and therefore = *x*. P 87-90 and H 85-88 are somewhat different, as well as longer by two lines.

(4) R 49-50 = C 229-30 are not found in P, and apparently did not stand in H. Here we are not on sure ground, for H may have lost the lines by mutilation.

(5) In P and H Launfal goes to sleep (P 60 = H 56). This incident is not found in R, C, or M. At this point R agrees with C much more closely than P and H do. It is very doubtful if *x* made the knight fall into a doze under the tree.

(6)     Encumberer le vuelent plusur  
       Pur la volenté lur seignur. (M 433-4.)

Har lord þe kyng to queme.  
 Some dampnede Launfal þere. (C 879-80.)

Summe wolde hym to dothe deen  
 Ther king theirre lorde for to g'luene. (R 378-9.)

Here R is somewhat corrupt, and C has been altered (see context) to suit the stanza, but the reading of *x* was plainly something like this :

Some wolde hym to deth the deme  
 Their lord the kyng for to queme.

This is found in P and H in the following identically corrupt state :

some to death wold him deeme  
 for to please the King and queene. (P 451-2.)

[Some to death th]ey wolde hym deme  
 [For to please the k]yng and quene. (H 475-6.)

(7) P 116 goodlie vice; H 108 goodly wyse. C 284 purpur bys; R 94 pur-pille byse. P H, wrong; C R, right. (But cf. Lanham's Letter, ed. Furnivall, pp. 55, 76.)

(8) A comparison of MSS shows that the following passage of R, in spite of some easily emended corruptions, represents pretty accurately the reading of *x*:

- 171 Landavale makyth nobile festes = C 421.
- 172 Landevale clothys the pore gestes<sup>2</sup> = C 422.
- 173 Landevale Byith grette stedes = C 424.
- 174 Landevale yeuythe Riche wedes = C 425.
- 175 Landevale Rewardeithe religiouse = C 427.
- 176 And acquiteþe the prisoners = C 428-9.
- 177 Landevale clothes gaylours = C 430.
- 178 Landevale Doith eache man honours = C 431.

<sup>1</sup> This letter is perhaps rather a peculiarly shaped *q* than a *g*.

<sup>2</sup> "Fyfty fedde pouere gestes," C.

The following emendations are suggested by C: *fedyth* in v. 172; *religions*<sup>1</sup> in v. 175; *prisons*<sup>2</sup> in v. 176; *gestours*<sup>3</sup> in v. 177. The reading *acquitethe* is vouched for by M 210: "Lanval aquitout les prisuns," and by C 429: "and made ham quyt and schere."

The corresponding verses in P and H show curious corruptions that evidently point to *z*.<sup>4</sup> Thus:

- { Lambewell feeds minstrelsie their Iests. (P 210.)
- { Lamwell fynde mynstrelles that gestes. (H 194.)
- { Lambewell helpes every poore howse. (P 212.)
- { Lamwell helped every pore hous. (H 200.)

In the latter case the change was evidently made in *z* for rhyme, *religions* having been corrupted to *religious* (religious P, *relygyous* H). This passage alone would prove the common corrupt source for P and H, justifying us in our assumption of *z*.

(6) P 197 secret place, H 177 secrete place; C 354 derne stede = R 157.<sup>5</sup>

The passages just discussed prove conclusively that P and H are to be referred to a common text (*z*) later than the original translation (*x*). That the Rawlinson MS is not identical with this *z* or derived from it is evident from several of these same passages. That, on the other hand, this *z* is not from the Rawlinson MS is shown by passages like P 14 = C 26 = H 18 (cited above, p. 20, n. 1). Further, this *z* is not derived from C, for it contains several passages belonging to *x* but omitted in C.<sup>6</sup> That C is derived

<sup>1</sup> C has *relygyous* rhyming with *prisouns* (see next note). *Religio* is used for *religiosus ordo*, *monasterium* in a charter of 1143 (Ducange). In the fifteenth century and later, *religion* was used in French in the same senses (see Ducange and Littré). Compare the Italian *entrare in una religione*. For the word *religion* in English, meaning *monastic order*, see Skeat's n. on Piers Plowman, C text, xi 88, ed. of 1886, II 135. I find no example of *religions* in the sense of *men of religion* except in mediaeval Latin (see Ducange); *religions* in MS I of the C text of Piers Plowman (Skeat's ed. for the Early English Text Society, III 90) is evidently a scribe's error.

<sup>2</sup> *prisouns* C (*prisuns* M 210) = prisoners, as often.

<sup>3</sup> *Fyfty clode de gestours* C. *Lanval vesteit les jugleirs* M 211.

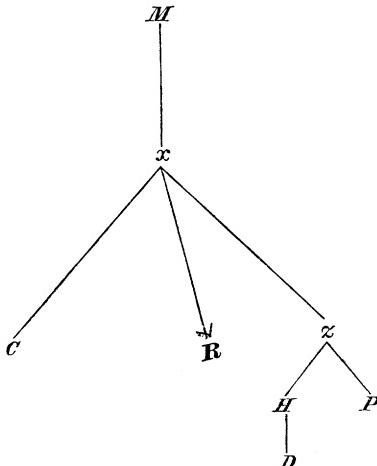
<sup>4</sup> P 209-212, H 193-200. The differences between P and H are not to be wondered at when we consider the difference in the dates of these two texts and the fact that P is much corrupted throughout. Their correspondence in error is made all the more striking by these considerations.

<sup>5</sup> One or two minor points may be noticed here: (1) P 117 = H 109 sate; M 97 iut, C 286 = R 95 lay. (2) P 67 red velvett, H 67 reed velvet; C 235 grene felwet, R 55 grene velvet. (3) R 73-74 correspond to C 259-60; these verses are not found in PH, which do, however, have a ridiculous line about "his (their) washing his (their) hands and face also" (P 99, H 89). Nothing can be more inappropriate. Some scribe or minstrel thought it a pity that so fine a basin and towel should not be used at once. (4) P 240 pretty, H 228 praty; R 202 thyrt, M 249 trente (C 642 sixty ladies and mo). (5) between Gawaine & Lamwell the hend P 244 = H 232; R 206 (Betwene landavale and the gawyne so hende) and C 662 give Gawain his usual and proper title.

<sup>6</sup> Such are P 121-2 = H 113-14 = M 101-2; P 225-16 = H 203-4 = M 203-4; P 278 = H 274 = M 317; P 307-8 = H 301-2 = M 343, 345. All of these are cited by Kolls, p. 67.

from *z* would probably be seriously maintained by no one. Such a theory would be instantly disproved by the passages just cited to prove the existence of *x*.

So far, then, the English texts of Launfal appear to arrange themselves thus:



But several other questions require elucidation. In the first place, may not R and *z* have had a common source (*v*) this side of *x*? This is perhaps impossible to prove, but there are several circumstances which make the assumption of such a *v* by no means an absurdity. The most important are the following:

(1) The name Avalon (M 659) is corrupted to Amylyone in R (530) and to Amilion in P (621). The agreement of R and P in this singular corruption might be regarded as proving a *v* if C had the right reading in this place. But C has Olyroun both here (C 1023) and before in v. 278 where P has Million (114), H Mylyon (104), and R Amylione (90). This suggests the possibility that Amylyone is due to *x*, not to an hypothetical *v*, but it does not prove the reading for *x*. Whether *x* had Avalon or Amylyone, Chestre's Olyroun is not a mere blunder. The Isle of Oléron has been famous ever since the twelfth century for the code of maritime laws known in the time of Edward III as La Leye Olyroun, and in force in England from an early date.<sup>1</sup>

The name was evidently familiar to Chestre, and he substituted it in both

<sup>1</sup> Münster, Untersuchungen zu Thomas Chestre's Launfal, p. 9, mentions the Laws of Oléron, but knows no earlier mention of them in England than 1375, which date he sets up as a *terminus a quo* for Chestre's poem. But La Chartre D'Oleroun des Juggementz de la miér, in an early fourteenth century hand, is found in the Liber Memorandum of the London Corporation. The laws were enforced by Edward III, and seem to have been operative in the time of Edward I. They were supposed to have been introduced into England by Richard I. (See Sir Travers Twiss, The Black Book of the Admiralty, I, pp. lix ff., lxix.)

these places deliberately, just as he made Perceval Launfal's "borwe" instead of *Iwain* (814), and called the heroine of the story Tryamour (v. 255). Kolls, who knew nothing of R, suggests that Chestre made this change because the name of the island was sehr undeutlich geschrieben in *x* (p. 17), but it is improbable that so important a proper name was twice illegible in a single short poem. If *x* had Amylyone—and that is what it must have had unless we assume *v*—Chestre must have changed this to Olyroun for one of two reasons, either because he had never heard of the Isle of Avalon, and hence could not make so easy an emendation, or because, though familiar with Avalon, he preferred to mention a well known and actually existing island. Obviously these reasons will apply just as well if we suppose *x* to have had the correct reading Avalon. Chestre's Olyroun, therefore, is no argument for a corrupt reading in *x*. It should be remembered, however, that *x* is not a MS, but a version, and that the readings in these places may be explained by supposing—what is in the highest degree probable—that C, R, and *z* did not use an entirely correct MS of *x*.

(2) One other piece of evidence which may perhaps be construed in favor of the existence of *v* is this. C has the following introductory lines which call the Launfal a lay:

Be douȝty Artours dawes,  
þat held Engelond yn good lawes,  
þer fell a wondyr cas  
Of a ley þat was ysette,  
þat hyȝt Launual and hatte ȝette,  
Now herkeneþ how hyt was. (C 1-6.)

Of these lines, 1-2 are contained (with variations of course) in all the other copies; but C is the only copy that has vv. 3-6. Now these four lines correspond closely to the opening lines of Marie's poem :

L'aventure d'un autre lai,  
Cum ele avint, vus cunterai.  
Faiz fu d'un mult gentil vassal ;  
En Bretanz l'apeleñ Lanval.

If these stood in *x*, the fact that they are omitted in all the copies that we possess of the Short Version may, perhaps, indicate the existence of *v*. It is possible, however, that Chestre got his hint for these lines from the Lai de Graelent, in which case all implication vanishes. Graelent begins:

L'aventure de Graelent  
Vus dirai si que jeo l'entent :  
Bun en sunt li Lai à oïr  
E les notes à retenir.  
(Roquefort, Poésies de Marie de France, I 486.)

But surely Chestre's lines stand nearer to Lanval than to Graelent. Besides, some such introduction would naturally have stood in *x*. Middle-English translators were never sorry to call their poems by so popular a name as that of "lays of Britain." No instance is known in which the translator of a lay

omitted to designate it as such.<sup>1</sup> On the contrary, it has been suspected that some Middle English poems bear that title with no shadow of right.<sup>2</sup>

(3) The passage C 790-1 (cf. C 46-7), H 335-6, P 337-8, R 296-7, seems to be in favor of *v*. If we adopt Chestre's reading:

" þe quene (*lady* in v. 46) bar los of swych a word

þat sche louede (*hadde* in v. 47) lemannys wythout (in v. 47 *vnþer*) her lord,"

we are obliged to assume *v* to account for the first line of the couplet as it stands in R, H and P:

" And she had such a comforde

To haue lemmans vnder her lorde."

It is not improbable that *v* existed, and that the scribe of *v* did not understand *los*. If we reject the first line of the couplet in C in favor of "And she had such a comforde," we have a halting rhyme; but *cumford* (noun) rhymes with *lord* in O. E. Miscellany, ed. Morris, p. 218, vv. 244-5, and the spelling *cumforde* occurs in Alliterative Poems, I 369 (Mätzner).<sup>3</sup> Cf. also *word* : *mod* (see note 4 below).

On the whole, then, the evidence is not conclusive for *v* or against it.<sup>4</sup>

In a genealogy of this kind it is, of course, impossible to say how many manuscript ancestors in the direct line any copy may have had. In the case of P, however, it seems well to indicate that much corruption, wilful as well as stupid, must have taken place between *z* and *it*. This is shown not merely by the many blunders of this very late MS, but by the long interpolations it contains. Such are P 93-98, 133-138, 149-152, 173-180.<sup>5</sup> P<sub>1</sub> may then be inserted in the pedigree to represent the MS from which P was directly copied or the reciter from whose lips it was taken down.

We must next consider the Scotch fragment F preserved in a MS of 1470-80. In F the hero is called Lamuell (vv. 20, 21, 80). This immediately refers the fragment to MS *z*.<sup>6</sup> The beginning

<sup>1</sup> Unless Sir Degore is a "lay of Britain."

<sup>2</sup> Cf. A. J. P. VII 184, n. 3.

<sup>3</sup> Compare, in the Percy MS version of Eger and Grime, *easmend* : *wend* (229-30, cf. 222), *commandement* : *send* (813-14); and in The Wedding of Sir Gawain (Rawl. MS), *hand* : *warraunti* (277-8), *partie* : *coward* (352-3), *wontt* : *hond* (626-7); but also, *covenant* : *warraunt* (363, 366). Further discussion of this point must be postponed till time shall serve for an examination of the dialect of the Short Version.

<sup>4</sup> One passage which at first seems to make for *v* turns out to be entirely inconclusive. This is C 769-70, P 325-6, H 323-4, R 284-5. Here C 769, or something like it, is of course to be assumed as the reading of the first line of the couplet in *x*, and M 375, 378 must vouch for H 324 (R 285) as also belonging to *x*. This makes *x* guilty of a bad rhyme (*mod* : *word*), which P, R, and C have regulated each in its own way. Similar rhymes occur in the Percy MS version of Eger and Grime, thus: *word* : *woode* (A.-S. *wód*), 985-6; *borne* : *one*, 1065-6; *childhood* : *swoerde*, 1027-8.

<sup>5</sup> These interpolations are all trivial or vulgar or both. One or two of them have a comically prosaic effect. Cf. also the end of P with the corresponding passage in the other versions.

<sup>6</sup> Other bits of evidence that point in the same direction are: (1) "monie ane aire," v. 5; (2) the hand and face washing, v. 86; (3) "rid velvet," v. 65; (4) the nap of Lamuell, v. 56.

of F coincides with H in an erroneous reading. F has :

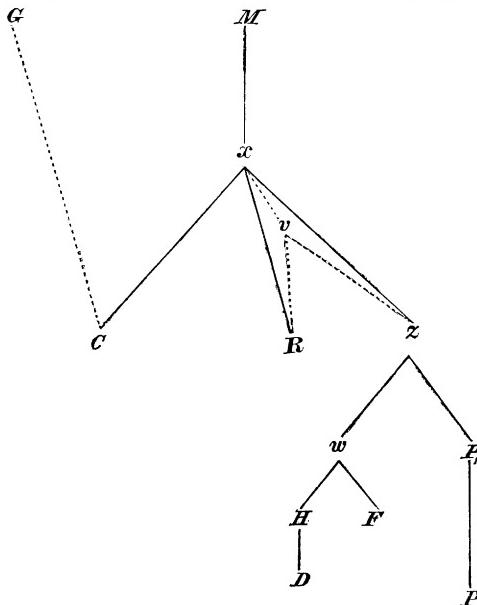
Listine, Lordings! by the dayis off Arthure  
was Britan in greet honoure (vv. 1-2).

H has :

. . . . ges by the dayes of Arthur  
. . . . ayne in great honoure (vv. 1-2),

ingeniously, but as now appears incorrectly, filled out by Furnivall. That H and F are wrong here is easily seen by comparing the other copies (see supra, p. 8). A similar coincidence in error is seen in F 74 (ane touall of Alifyne) and H 75 ([a to]well of alysene).<sup>1</sup> These two passages connect F closely with H. It is impossible to suppose that H is derived from F, not only on account of the extraordinary dialect of the Scotch fragment, but also because F contains some errors which H avoids.<sup>2</sup> F is of course not from H; dates forbid. Our safest course is to assign H and F to a common source *w*, this side of *z*.<sup>3</sup> This obviously puts back *w*, and consequently *z*, to a date prior to 1470-80.

Modifying our genealogical table in accordance with these conclusions as to P, v, and F, we have the following figure :



<sup>1</sup> Cf. R 64, P 76, C 245-6 (changed and expanded to suit the stanza).

<sup>2</sup> Thus F 69-70 are wrong (cf. H 71-72 with P 73-74 and C 241-2). This place is conclusive. Cf. also F 34 with H 34 and R 28. In vv. 83-88 F gets into trouble, rhyming *song* with *gang* and adding a line.

<sup>3</sup> In one case F has a reading which was doubtless that of *x*, where H (82) and P (84) vary. In v. 80 we read "The grathethe, Sir lamuell, paramour," which corresponds to R 70 "The(y) gretith Landavale paramoure." C has no such line. The matter is too slight to build on. F has at least three lines that belonged to *x* but are not found in R (F 18, 23, 24).

The dotted line starting from *v* indicates not contamination but a possible alternative for the derivation of R and *z*. I have added a dotted line (following Kolls, p. 5) to show the indebtedness of *Chestre* to the *Lai de Graelent* (G).

The kinship of G and M is discussed by Kolls (pp. 1-4). Quoting a number of similar places in the two lays, and taking into account the general similarity of plot, he supposes that M and G "aus einer beiden Versionen gemeinsamen Vorlage herrühren," and that this Vorlage "die bretonische Volkssage repräsentiert" (p. 4). These results he embodies in his pedigree. As all questions that concern the lays are still very obscure, one can feel no confidence in any results reached by so summary a process. One thing, however, seems evident enough — the *Graelent* is, in story, much more primitive than the *Laaval*, and doubtless nearer the original Breton lay, which perhaps had nothing at all to do with King Arthur.<sup>1</sup>

One further question concerning *Graelent* must be considered. Kolls does not derive *x* directly from M, but from an assumed *y*. His words are : " Die hiermit gesicherte Version *x* ging indessen nicht direkt auf M zurück, sondern auf *y* d. h. auf eine bereits verderbte und namentlich durch G beeinflusste afrz. Version des *Lai de Laaval* der *Marie der France*." To prove this it is of course necessary to find passages which are common to G and to *x* without also occurring in M. These passages must at the same time be too characteristic to be composed independently by two writers. Of such Kolls thinks he has discovered six. We must examine these with some care.

- (1)        " His waye he taketh toward [the west]  
            Bytwene a water and a fo[rest]." (H 39-40.)<sup>2</sup>

These lines Kolls refers to G 194-196.

" Fors de la vile aveit un gart,  
      Une forest grant è plenièr,  
      Parmi cureit une rivière."

The corresponding place in M has :

" For de la vile est eissuz ;  
      Tuz suls est en un pre venuz.  
      Sur une ewe curant descent." (Vv. 43-45.)

The difference between M and the English is seen to be very slight. Surely the translator could put in a forest without seeing it in his original. He unde-

<sup>1</sup> Cf. Hertz, *Spielmannsbuch*, p. 324; G. Paris, *Hist. Litt. XXX* 9.

<sup>2</sup> Filled out by means of R and F. P is substantially the same. C is changed by the exigencies of the stanza.

nably put in the point of the compass. Compare, too, his "a water" with Marie's "une ewe," which is not in the Graelent.

- (2)            "But of o þyng, sir knyȝt, j warne þe,  
þat þou make no bost of me." (C 361-2.)  
               "Ne make ye neuer bost of me." (R 160.)  
               "But one thing, Knight, I thee forefendant,  
That of mee thou neuer auant." (P 191-2.)  
               "Of one thyng syr I the defendaunte  
Of me syr to make thyne avaunte." (H 181-2.)

These lines (H, P, and C) Kolls refers to G 302, 319:

- "Mais une chose vus deffent." (G 302.)  
       "Gardés que pas ne vus vantés." (G 319.)

It is perhaps rather arbitrary to select two lines so far apart and fit them together in this way. At any rate, one should read what follows G 302 and compare the corresponding place in M before accepting the argument:

- "Mais une chose vus deffent,  
Que ne dirés parole aperte,  
Dunt notre amurs seit descouverte." (G 302-4.)  
       "Amis, fet ele, or vus chasti,  
Si vus comant e si vus pri:  
Ne vus descovrez a nul hume." (M 143-5.)

Notice also what follows G 319:

- "Gardés que pas ne vus vantés  
De chose par quoi me perdés." (G 319-20.)

The proper comparison, then, is between *x* and G 302-4 and M 143-5. The reading of *x* seems to have been nearly as follows:

- "But of o þyng i warne þe,  
Ne make þou neuer bost of me."

And this is surely as near to M as it is to G. Kolls doubtless supposed (as was perhaps natural in the absence of R) that *x* had the rhymes *defendaunte* or *forefendaunte* (an extraordinary verb) and *avaunt*, and this led him to think of G 301, 319. But even if *x* had been as he thought it, the verb *vanter* occurs often enough in M with reference to the boast made by Lanval. Thus we have "De tel ami se vanta" (v. 322), "Vantez vus estes de folie" (v. 369), "De l'amur dunt il se vanta" (v. 379), "D'une amur dunt il se vanta" (v. 443), "De la vantage que il fist" (v. 640). Besides, if none of these phrases occurred in M, we should not be justified in hanging an argument on such a commonplace as an injunction of secrecy in a love affair. "Avauntor" was almost a technical term for a lover who could not hold his tongue. See Chaucer, Nonne Prestes Tale, v. 97, and especially Troilus and Criseyde (ii 724-728), where Cressida says to herself:

" Ne auauntour seyth men certeyn is he non ;  
 To wys is he to do so gret a nyse.  
 Ne als I nel hym neuere so cherice  
 That he may make avaunt by juste cause,—  
 He shal me neuere bynde yn swich a clause." (Cf. iii 302-322, 478.)

Exhortations to silence in love are almost countless:

" Be diligent and trewe and ay wel hide,"

says Pandarus to his friend (Id. i 950), and that was the best counsel the Middle Ages had to give.<sup>1</sup>

(3) P 251-2, H 239-40. G 117-18.

And as moche desyre I the  
 As Arthoure the kyng so fre. (H.)

The passage in Graelent is far from conclusive :

Unques n'amai fors mun seignur,  
 Mais jeo vus aim de bune amur.

(Graelent, vv. 117-18, I 494.)

It will be observed that the English is by no means a translation of the French. R reads :

And as moche desire I the yere  
 As the kyng and moche more. (Vv. 213-14.)

(4) P 377-8, D 30-31, C 832-33. This Kolls supposes to go back to G 529-31 without doubt, there being nothing, he says, in M which can be called analogous (p. 42).

" He bad hym bryng hys Lemon in sight,  
 And he answeret, that he ne myght." (D.)

" Il li demande ù est s'amie.  
 Sire, dist-il, nel' amain mie,  
 Jeo ne la puis noient avoir." (Graelent, vv. 529-31, I 524.)

Kolls is mistaken in saying that M offers nothing analogous. Cf. the following lines :

" Al chevalier unt enveié,  
 E si li unt dit e nuncié  
 Que s'amie face venir  
 Pur lui tenser e guarentir.  
 Il lur a dit qu'il ne porroit :  
 Ja par li sucurs nen avreit."  
 (Lai de Lanval, vv. 464-468, ed. Warnke, p. 104.)

<sup>1</sup> Compare the much discussed stanza of Meinloß von Sevelingen, Lachmann u. Haupt, Des Minnesangs Frühling, 3d ed., p. 14, ll. 14-25 (see Paul, Beiträge, II 419). Mr. C. H. Grandgent has kindly given me several Provençal citations which all look the same way (Bartsch, Chrest. Prov. 4th ed., p. 88, ll. 21-2, p. 90, ll. 12-13; Raynouard, Choix des poésies, III 213, 226, 275; V 329). "Nicht minder wichtig ist verschwiegenheit, ja sie ist bedingung treuer liebe," Diez, Poesie der Troubadours, 2d ed., p. 129. There are plenty of instances in Old French. Blancandin, vv. 1045-50, ed. Michelant, p. 36, may serve as an example. There is no occasion to multiply references.

The fact that this passage is not translated by *x* in its proper place—*x* going right on from M 462 (P 414) to M 473 (P 415)—is additional reason for regarding the passage cited by Kolls as derived from Marie, and not from Graelent.

(5) P 576, C 1009, R 492. G 646.

“She leaped on her palfray.” (P 576.)

“þe lady lep an hyr palfray.” (C 1009.)

“And lepe vpon hir palfrey.” (R 492.)

“E munte sor sun palefroi.” (G 646.)

This is a mere bit of detail which the English translator, who often adds lines, may be credited with wit enough to devise for himself.

(6) P 617-8; C 1018-19, G 648, 653.

“This Lady now the right way numm  
With her maids all and some.” (P.)

“þe lady tok her maydens achon  
And wente þe way þat sche hadde er gon.” (C.)

“So they Rodyn euyn ryghte  
The lady the Maydyns and the knyghte. (R 522-3.)

“De la sale se départi,  
Ses pucelles ensanble od li.” (G 647-8, I 534.)

“Tant unt lor droit chemin tenu.” (G 653.)

This is another mere trifle, proving nothing one way or the other.

These six passages, then, are some of them accounted for by M, the rest too insignificant to serve as proof. If the theses of Dr. Kolls were extremely probable *a priori*, they might, if accompanied by many others, corroborate that probability; but as things stand they do not even create a presumption—unless, to be sure, they create a presumption *against* contamination of M by G. Would contamination have affected these inconspicuous lines and left the whole fabric of the story untouched? For it is not the influence of one MS on another that is here in question, but the contamination of one story by another. It is entirely probable that the author of *x* did not have an immaculate copy of M to work with, but there is nothing to show that his copy was any more corrupt than the MSS of Marie that exist to-day. Still less likely is it that his copy had been influenced by any outside poem, the Graelent or another.

We have succeeded, then, in forming a pretty satisfactory family-tree for the English Launfal. With this in hand, it is possible to make up one's mind rather definitely as to what lines the

version *x* had. The Rawlinson MS, here printed, will be found, I think, to represent more accurately the number of lines contained in that version than any other copy we have. Nearly every verse of R can be proved for *x*, and, though full of corrupt readings, R is freer from interpolations than either H<sup>1</sup> or P.

In printing R, no departure has been made from the MS without due notice, and no attempt has been made to "restore" the text. Punctuation and capitals have been regulated, but the note at the end of the text registers every change made in these matters. Italics denote expanded contractions. There are no hyphens in the MS. Forms printed with a hyphen are written separatis. The initials of vv. 1, 325 and 390, are written large. The manuscript is not divided into paragraphs.

## LANDAVALL.

5

Sothly by Arthurys day  
 Was Bretayne yn grete nobyle,  
 For yn hys tyme a grete whyle  
 He soioured at Carlile.  
 He had *with* hym a meyne there,  
 As he had ellys where,  
 Of the rounde table the knyghtes alle,  
 With myrth and joye yn hys halle.  
 Of eache lande yn the worlde wyde  
 There camen men on *euery* syde,  
 Yonge knyghtes and squyters  
 And othir bolde b[a]chelers,  
 Forto se that nobly  
 That was with Arthur alle-wey ;  
 For ryche yestys and tresoure  
 He gayf to eache man of honoure.  
 With hym there was a bachiller,  
 A yonge knyght of mushe myght,  
 Sir Landevale for soith he hight.  
 Sir Landevale spent blythely  
 And yaf yestes largely ;  
 So wildeley his goode he sette  
 That he felle yn grete dette  
 " Who hath no good, goode can he none ;  
 And I am here in vncutl londe,  
 And no gode haue vnder honde.

10

15

20

25

[fol. 120]

*Title*, MS landavall.    7, 11 MS kynghetes.    18 MS kyngh.    25 Read, vncuth.

<sup>1</sup> For a curious interpolation in H see H 377-406 (D 32-61) and cf. P 379-394. All these verses are unknown to C, M, and G (as Kolls, p. 43, has noted), and to R as well. Some of them must have stood in *x*.

Men wille me hold for a wreche ;  
 Where I be-come I ne reche.”  
 He lepe vpon a coursier,  
 With-oute grome or squier,  
 And rode forthe yn a mornynge  
 To dryve a-wey longyng.  
 Then he takyth towarde the west  
 Be-twene a water and a forest.  
 The sonne was hote that vndern tyde,  
 He lyghte a-downe and wolde a-byde.

[fol. 120, back] For he was hote yn the weddir,  
 Hys mantelle he toke and folde to-geder ;  
 Than lay downe that knyght so free  
 Vndre the shadow of a tree.

“ Alas ! ” he saide, “ no good I haue.  
 How shalle I doo ? I can not craue.  
 Alle the knyghtes, *that* ben so feers,  
 Of the rounde table, *they* were my pyers,—  
 Euery man of me was glade,  
 And now they be for me full saide.”

“ Alas ! alas ! ” was his songe ;  
 Sore wepyng his hondis he wronge.

Thus he lay yn sorow fulle sore ;  
 Than he sawe comyng eoute of holtes hore

Owte of the forest cam maydyns two,  
 The fayrest on grounde *that* myght goo.  
 Kyrtyls they had of purpyle sendelle,

Smalle i-laside sytting welle,

Mantels of grene velvet

45

Frengide with golde were wele i-sette.

They had on a tyre therwith-alle,  
 And eache of them a joly cornalle,  
 With facys white as lely floure,

With ruddy rede as rose coloure ;

Fayrer women never he see,

They semyd angels of hevin hie.

That one bare a golde basyne,

That othir a towail riche and fyne.

To hym warde come the maydyns gent :

The knyght anon agaynse hem went :

“ Wel-come,” he saide, “ damsels fre.”

“ Sir knyght,” they seide, “ wel thu be.

My lady, that is as bright as floure,

The gretith Landavale paramoure.

55

Ye must come and speke with her,

Yef it be your wille, sir.”

60

[fol. 121]

39 MS kynghyt. 43 MS kynghtes. 66, 68 MS kynghyt.  
 67 MS Wle. 70 MS They.

- “ I graunt,” he saide, “ blythely,”  
 And went *with them* hendlly.  
 Anone he in that forest syde      75  
 A pauylione i-pight an hy,  
*With treysour i-wrought on euery* syde,  
 Al of werke of the faryse.  
 Eche pomelle of that pavilione  
 Was worth a citie or a towne ;      80  
 Vpon the cupe an heron was,—  
 A richeer no-wher ne was,—  
 In his mouthe a carboncle bright,  
 As the mone that shone light.  
 Kyng Alexander the conquerour,      85  
 Ne Salomon yn hys honour,  
 Ne Charlemayn, the riche kyng,  
 They had neuer suche a thing.  
 He founde yn that pavilione  
 The kynges daughter of Amylione,—      90  
 That ys an ile of the fayre  
 In occian fulle faire to see.  
 There was a bede of mekyllē price,  
*Coueride with purpille byse.*  
 There-on lay that maydyn bright,      95  
*Almost nakyde and vp-right.*  
 Al her clothes by-side her lay,  
 Syngly was she wrappyde *parsay*  
*Witz a mauntelle of hermyne,*  
*Coveride was with Alexanderyne.*  
 The mauntelle for hete downe she dede  
 Right to hir gyrdille stede.  
 [fol. 121, back] She was white as lely in May  
*Or snowe that fallith yn wynterday.*  
 Blossom on b[r]iere ne no floure      105  
 Was not like to her coloure.  
 The rede rose whan it is newe  
 To her rud is not of hewe.  
 Her heire shone as gold wire ;  
 No man can telle her atyre.      110  
 “ Landavale,” she seide, “ myn hert swete,  
 For thy loue now I swete.  
 There is kyng ne emperor,  
 And I loyvd hym paramor  
 As moche as I do the,      115  
 But he woldē be full glad of me.”  
 Landevalē be-heldē the maydyn bright,  
 Her loue persydē hys hert right ;  
 He sette hym down by her syde.

- “Lady,” quod he, “what so be-tyde,  
Euer more, lowde *and* style,  
I am redy at your wylle.” 120
- “Sir knyght,” she said, “curteyse *and* hende,  
I know thy state *euery* ende.  
Wilt thou truliche the to me take,  
And alle other for me forsake? 125
- And I wille yeue the grette honoure,  
Golde inough and grete tresoure.  
Hardely spende largely,  
Yife yefter blythely, 130
- Spende and spare not for my loue,  
Thow shalt inough to thy be-hove.”  
Tho she saide to his desyre,  
He clyppide her a-bowte the swire, 135
- And kyssyde her many a sith,  
For her profer he thankyd hir swyth.  
This lady was sithe vp sette  
And bad hir maydyncs mete fette, 140
- And to thir handes water clere,  
And sothyns went to souper.  
Bothe they to-gedirs sette;  
The maydyncs seruyd theym of mete, 145
- Of mete and dryng they had plentie,  
Of alle thing that was deynte.  
After soper the day was gone,  
To bedde they went both anone. 150
- Alle that nyght they ley yn fere  
And did what thir wille were.  
For pley they sleepyde litille *that* nyght.  
Tho it be-gan to dawe light: 155
- “Landavale,” she saide, “goo hens now.  
Gold and syluer take *with* you;  
Spend largely on *euery* man,  
I wille fynd you inough than. 160
- And when ye wille, gentil knyght,  
Speke *with* me any night,  
To sum derne stede ye goo  
And thynke on me soo *and* soo.  
Anone to you shalle I tee.  
Ne make ye neuer bost of me; 165
- And yff thou doyst, be ware be-forn,  
For thow hast my loue for-lorn.”  
*The maydeyns bringe hys horse anone,*  
*He toke hys leue *and* went sone.*  
*Of tresoure he hath grete plentie*
- [fol. 122, back] And ridith forth yn-to the ciete. 154 MS I noug.  
155 MS kynghyt. 128, 132 MS I nought. 137 sithe : MS seid (*d* blotted). 154 MS I noug.  
157 To : MS The. sum : MS sum.

He commythe home to hys in,  
And mery he makyth hym *ther-in*.  
Hym sylf he clothydē ffullē richely,  
Hys squyer, hys yoman honestly. 170  
Landavale makyth nobile festes,  
Landavale clothys the pore gestes,  
Landavale byith grette stedes,  
Landavale yeuythe riche wedys,  
Landevale rewardedithe religiose, 175  
And acquitethē the prisoners,  
Landavale clothes gaylours,  
Landavale doithe eache man honours.  
Of his largesse eche man wote,  
But how it comythe no man wote. 180  
And he wille, derne or stelle,  
Hys loue ys redy at his wylle.  
Vpon a tyme Sir Gawyne,  
The curteys knyght, *and Sir Ewayne*,  
And Sir Landavale *with* them also, 185  
And othir knyghtes twente or moo,  
Went to play theym on a grene  
Vnder the towre where was *the quene*.  
Thysse knyghtes *with* borde playde tho;  
Atte the last to daunsyng they goo. 190  
Sir Landavale was to-fore i-sette;  
For his largesse he was louyd the better.  
The quene hersylf be-held alle this.  
“Yender,” she saide, “ys Landavall.”  
Of alle the knyghtes that bene here 195  
There is none so faire a bachylere.  
And he haue noder leman ne wyfe,  
I wold he louyde me as his life.  
Tide me good or tyde me ille,  
I will assay the knyghtes wille.” 200  
She toke *with* her a company  
Of faire laydys thyrti;  
She goithe a-downe a-none righte  
For to daunce *with* the knyghte.  
The queene yede to the first ende 205  
Be-twene Landavale *and* the Gawyne so hende,  
And alle her maydens forth a-right,  
One be one be-twyxt eche knyght.  
Whan the daunsyng was i-slakyde,  
The quene Landavale to concelle hath takyde. 210  
Shortely she saide, “*Thu* gentil knyght,  
I the loue with alle my myght.

174 MS wedyous (?) 177 Read, gestours. 184 MS kynght. 186, 189 MS kynghtes.  
192 Read, bet. 193 Read, this alle. 195, 200 MS kynghtes. 203 MS perhaps Rightes.  
204 MS kynghte; or perhaps, kynghtes. 208, 211 MS kynght. 212 MS wiht.

And as moche desire I the yere  
 As the kyng and moche more.  
 Goode is to the tanne hap 215  
 To loue more me than any woman."

"Madame," he saide, "be God, nay.  
 I wilbe traitour neuer, *parfay*.  
 I haue do the kyng othe *and* feaulte ;  
 He shalle not [be] be-traid for me." 220

"Fy," saide she, "thow fowle cowarde,  
 An harlot ribawde I wote *thou* harte.  
 That thow liuest it is pite.  
 Thow lovyst no woman ne no woman the." 225

The knyght was agreued thoo,  
 He her ansurid *and* saide noo,  
 "Madame," quod he, "thu seist *thi* wille.  
 Yet can I loue, derne *and* stelle,  
 And am I loued and haue a leman  
 As gentille *and* as faire as any man. 230

The semplest maide with her, I wene,  
 Over the may be a quene."  
 Tho was she a-shamyd *and* wrothe ;  
 She clepid her maydens bothe ;  
 To bede she goithe alle drery, 235  
 For doole she wold dye and was sory.

The kyng came from huntynge,  
 Glade and blithet yn alle thing,  
 And to the quene can he tee.  
 Anone she fel vpon her kne ; 240  
 Wonder lowde can she crie :

"A ! helpe me, lorde, or I die !  
 I speake to Landavale on a game,  
 And he be-shought me of shame,  
 As a foule viced tratoure ; 245  
 He wold haue done me dishonoure.

And of a leman bost he maide,  
 That werst maide *that* she hade  
 Myght be a quene ouer me,—  
 And alle, lorde, in despite of the." 250

The kyng was wondir wrothe,  
 And forthe-with the swore hys othe,  
 That Landavale shulde bide by the lawe,  
 Be bothe hangyd and drawe ; 255  
 And commanded iiiij knyghtes  
 Tho fetche the traitoure anone rightes.  
 They iiiij fechyg hym anone,  
 But Landavale was to chamber gone.

215 MS Goge (?). Tanne hap, so MS. 224 MS lavyst (?). 225 MS kynght. 225 MS agred.  
 238 blithet, so MS. 240 MS kene. 255 MS kyngh tes. 257 MS anonon.

- Alas ! he hath hys loue for-lorne,  
As she warnyd hym be-forne. 260  
Ofte he clepid her and sought,  
And yet it gayneth<sup>e</sup> hym nought.  
[fol. 124] He wept and sobbet *with rufulle* cry  
And on hys kneys he askythe mercy,  
And cursed hys mouth *that* of hir spake. 265  
“ O,” he said, “ gentille creature,  
How shalle my wrechyd body endure  
That worldes blysse hath for-lore?  
And he *that* I am vnder arrest for—”  
*With* shuche sorowe alas ! that stounde,  
*With* that he fel dede on *the* grounde, 270  
So long that *the* knyghtes comyn  
And ther so they hym namyd,  
And as theff hym ladde soo ;  
Than was his sorow doble woo.  
He was brought before the kyng. 275  
Thus he hym grete at the begynnnyng,—  
“ Thow atteynt, takyn traytour,  
Be-soughest *thou* my wiff of dishonour ?  
That she lotheit *thou* dedist vpbrayde  
That of thy leman the lest mayde  
Was fayrer than *ys* my wyffe ; 280  
Therefore shalt *thou* lose thy lyffe.”  
Landavale ansuryd at hys borde,  
And told hym the sothe euery worde,  
That it was nothing so ;  
And he was redy for to die tho  
That allz the countrey wold looke.  
Twelue knyghtes were dreuyn to a boke  
The sothe to say and no leese 285  
Allz to gedir as it was.  
Thise vij wist withe-outen wene  
Alle the maner of the quene ;  
The kyng was good allz aboute,  
And she was wyckyd oute and oute. 290  
For she was of suche comforde  
She loyvd men ondir her lorde.  
Ther-by wist *thei* it was alle  
Longe on her and not on Landavalle.  
Herof they quytten hym as treue men, 295  
And sithe speake they farder then,—  
That yf he myght hys leman bryng<sup>e</sup>,  
Of whome he maide knolishyng<sup>e</sup> ;  
And yf her may deuyse bryght and shyne  
Werne fairer than the quene

269 MS a rest.

280 So in MS.

272 MS kynght.

289 MS kynghites.

273 Read, nomyn.

292 Read, xij.

278 MS Thaw (?).

299 MS Landewalle (?).

304 may deuyse : read perhaps, maydenys.

- In makyng, semblaunt, and hewe,  
They wold quyte hym gode and true.  
Yff he ne myght stound *ther*-tille,  
Thann to be at the kynges wille.  
This verdite *thei* yef to-fore the kyng<sup>e</sup>;      310  
The day was sett her for to bryng<sup>e</sup>;  
Borowys he founde to come ayene,  
Sir Gawayne and Sir Ewyne.  
“Alas,” quod he, “now shalle I die!  
My loue shalle I neuer see with ee.”      315  
Ete ne drynke wold he neuer;  
But wepyng and sorowyng evire,  
Syres, sare sorow hath<sup>e</sup> he noun;  
He wold hys endyng day wer come,  
That he myght ought of life goo.      320  
Every man was for hym woo,  
For larger knyght than he  
Was *ther* neuer yn that countrey.  
The day i-sett com on hy[y]nge;  
His borowys hym brought before the kyng.      325  
The kyng lett recorte tho  
The sewt and the answer also,  
And bad hym bryng his borowis in syghte.  
*Landevalle* sayde that he ne myghte.  
Tho were commaundyd the barons alle      330  
To gyve iudgement on *Sir Landevalle*.  
Then sayd the Erle of Cornwaylle,  
That was att the councelle:  
“Lordynges, ye wott the kyng our lorde,  
His oun<sup>e</sup> mowthe beryfthe recorde,      335  
Ther yf we go by the lawe  
*Landevalle* is worthy to be drawe.  
Butt greatt vilany were ther-vpon  
To for-do suche a man,  
That is more large and fre      340  
Then eny of vs that here be.  
Therfore by oure reade  
We wolle the kyng in suche a way lede  
That he shalle commande hym to goo  
Oute of this lande for euer mo.”      345  
While they stode thus spekyng,  
They sawe in fere cum<sup>m</sup> rydyng  
Two maydyns whyte as flower,  
On whyte palfrays with honou<sup>r</sup>;  
So fayre creaturys with ien      350  
Ne better attyryde were neuer seen.

318 Read, nome.      320 MS goo : MS has a mark like an inverted breve over the second o.

322 MS kynght.      328 borowis : read, leman.

	Alle the iudgyde theym so sheen That one dame Gaynour they myght be a queen. Then sayde Gawen, that curteys knyght,	355
[fol. 125, back]	“ Landevale, care the no wyght ; Here commyth thy leman kynde i-core, For whom thow art anoiede sore.”	
	Landevale lokyd and said, “ Nay, i-wisse, My leman of hem ther none is.”	
	Thise maidens come so riding In to the castelle before the king.	360
	They light a-down <i>and</i> grete hym so And be-sought hym of a chamber tho, A place for their lady <i>that</i> was cummyng.	
	Than said Arthour, the nobill king : “ Who is <i>your</i> lady and what to done ? ”	365
	“ Lord,” quod they, “ ye may wetyne sone.”	
	The king lete for her sake The fairest chamber to be take.	
	Thise maidens gone to bowre on hye, Than said the king to his baronys :	370
	“ Haue i-do and gyve iugement.”	
	The barones saide : “ Veramente We haue be-helde these maidens bright. We will do anone right.”	375
	A new speche began they tho, Summe said wele and summe said not so, Summe wolde hym to dothe deen Ther king theire lorde for to guene.	
	Summe hym wolde make cleere. And while they spake thus in fere Other maidens ther commyn tho, Welle more fairer than the other two,	380
	Riding vpon moiles of Spayne, Bothe sadelles <i>and</i> bridels of Almayne ; They were i-clothed in a tire, And eache aman had grete desire	
	To be-holde her gentrise, They came in so faire assise. Than saide Gawayne the hende :	385
	“ Landevale, broder, heder <i>thou</i> wende. Here commyth thy loue <i>thou</i> maist wel se ; That one herof I wote ys she.”	
	Landevale with dropyng thought :	
	“ Nay, alas ! I know <i>them</i> nought.	390
	I ne wot who they beith, Ne whens they come ne whethir they lith.”	

**352 Read, they (?).**

378 Read, deem.

353 Read, ouer.

379 Read, *queme* (cf. p. 11, n. 1).

371 Read, baronye (?).

379 Read, *queme* (cf. p. 11, n. 1).

- These maidens reden yn to the paleys  
 Right a-fore the kynges deys  
 And gretith hym and his quene eke.  
 That one of them thise wordys spake : 400  
 " Sir riche kyng Arthure,  
 Lete dight thyn halle with honoure,  
 Bothe rofe and grounde *and walles*,  
 With clothys of gold and riche palle[s] 405  
 Yet it is lothely yef thou so doo  
 My lady for to light ther-to."  
 The kyng said : " So shalle it be.  
 My lady ys welcome and soo be ye."  
 He bade Sir Gawyne bryng hem yn fere 410  
*With* honour there the othir were.  
 The quene ther-fore trowid of gyle,  
 That Landevale shuld be holbyn in awhile  
 Of his leman that ys commynge :  
 She cried and saide, " Lorde and kyng, 415  
 And thou louyst thyne honour,  
 I were a-venged on that tratour ;  
 To sle Landevale thou woldest not spare.  
 Thy barons do the besmare."
- [fol. 126, back] While she spake thus to the kyng, 420  
 They saw where came ridyng  
 A lady her self alle alone,  
 On erthe fayrer was neuer none,  
 On a white palfrey comlye.  
 There nesse kyng *that* hath gold ne fee  
 That myght by *that* palfrey 426  
*With*-oute sellyng of lond awey.  
 This lady bright as blossomē on brere,  
 Her ieene lōf-sum bright and clere,  
 Lentylle and iolyffe as birde on boweh,  
 In alle thing faire y-nough ; 431  
 As rose in May her rude was rede,  
 Here here shynnyng on her hede  
 As gold wyre yn somer bright ;  
 In this worlde nat so faire a wight.  
 A crowne was vpon her hede 435  
 Al of precious stones and gold rede.  
 Clothid she was in purpylle palle,  
 Her body gentille and medille smale.  
 The pane of hir mantelle in-warde  
 On hir harmes she foldid owte-warde, 440  
 Whiche wel be-came that lady.

399 MS kynghetes.

404 MS Rose.

419 the, MS thy.

429 MS ieene.

434 MS careless; perhaps meant for sonne.

436 Read, nas.

442 MS welbe came.

- Thre white gre-houndes went hyr by ;  
 A sparow-hauke she bare vpon hir hande ;  
 A softe paas her palfrey commaunde. 445  
 Throw the citie rode she,  
 For *euery* man shuld hir see.  
 Wiff and childe, yong and olde,  
 Al come hir to by-holde.
- [fol. 127] There was man ne woman *that* myght 450  
 Be wery of so faire a sight.  
 Also sone as Landevale hir see,  
 To alle the lordys he cryed on he :  
 “ Now commyth my loue, now commyth my swete ;  
 Now commyth she my bale shallē beete : 455  
 Now I haue her seyne *with* myne ee,  
 I ne reke when that I dye.”  
 The damselle come rydying stoute (?)  
 A-lone yn the citie throw-oute,  
 Throw the palys yn to the halle,  
 Ther was the kyng, *the* quene alle.  
 Her iiij maidens with gret honoure  
 A-gayne her came oute of the bowre,  
 And helde her steroppys so ;  
 The lady dyd a-light tho, 460  
 And they gently can hyr grete,  
 And she hym *with* wordys swete.  
 The quene and othir ladyes stoute  
 Be-helde her alle aboute ;  
 They to her were allso donne 470  
 As the mone-lyght to the sonne.  
 Than *euery* man had grete deynte  
 Her to be-holde and preseith hir beaute.  
 Than saide the lady to the kyng :  
 “ Sir, I come for shuche a thynge,— 475  
 My trew leman, Sir Landevelle,  
 Is accusyd a-monges you alle  
 That he shuld *with* tratoury  
 Beseche the quene of velony.  
 That ys fals, by Seynt Iame ; 480  
 He bad her not, but she bad hymse.
- [fol. 127, back] And of that othir that he saide,  
 That my tholiest maide  
 Was fairer *than* the quene,—  
 Loke a-none yf yt so bene.” 485  
 The kyng be-held and sawe the southe,  
 Also erlys and barons bothe,  
 Euery lorde said than  
 Landevale was a trew man.

<sup>443</sup> Thre : MS There.      <sup>445</sup> So in MS.      <sup>460</sup> MS throw.      <sup>463</sup> MS A gayne.  
<sup>465</sup> tho : MS has a mark like an inverted breve over the o.      <sup>483</sup> Read, lothliest.

- When the iugement gyvyn was, 490  
 At the kyng her leue she takys  
 And lepe vpon hir palfrey  
 And be-toke them to gode and goode day.  
 The kyng fulle fare and alle his  
 Besechit hir *with-outyne* mys  
 Longer to make soiournyng,  
 She said nay and thankyd the kyng.  
 Landevale saw hys loue wold gone,  
 Vpon hir horse he lepe anone  
 And said, "Lady, my leman bright, 500  
 I will *with* the, my swete wight,  
 Whedir ye ride or goo,  
 Ne will *neuer* parte you fro."  
 "Landevale," she said, "*with-outyne* lette,  
 Whan we ffirst to-gedir mete 505  
 With dern loue *with-outen* stryfe,  
 I chargyd you yn alle *your* lyffe  
 That ye of me *neuer* speke shulde;  
 How dare ye now be so bolde  
*With* me to ride *with-oute* leve?  
 Ye ought to thyng ye shuld me greue."  
 "Lady," he said, "faire and goode,  
 For his loue that shed his blode,  
 For-yef<sup>e</sup> me that trespace  
 And put me hole yn *your* grace." 515  
 Than that lady to hym can speke,  
 And said to hym *with* wordys meke:  
 "Landevale, lemman, I you for-gyve.  
 That trespace while ye leue.  
 Welcome to me, gentille knyghte; 520  
 We woll<sup>e</sup> *neuer* twyn day ne nyghte."  
 So they rodyn euyn ryghte,  
 The lady, the maydyns, and the knyghte.  
 Loo, howe love is lefe to wyn  
 Of wemen that arn of gentylle kyn! 525  
 The same way haue they nomyn  
 Ryghte as before she was commyn.  
 And thus was Landevale broughte from Cardoylle,  
 With his fere into a ioly yle,  
 That is clepyde Amylyone,  
 That knowith euery Brytane. 530  
 Of hym syns herde *neuer* man;  
 No further of Landevalle tell<sup>e</sup> I can;  
 Butt god, for his greatt mercy,  
 Bryng vs to his blysse on highe.  
 Amen 535

Explicit.

## PUNCTUATION.

The MS has no marks of punctuation except the familiar pen-stroke / at the end of a line, and even this is used with great irregularity. It occurs after the following lines: 2-5 (i. e. 2, 3, 4, 5), 7-10, 14, 17-19, 23, 28-31, 33-35, 37-46, 48-50, 52-54, 56, 61, 62, 66, 71, 72, 75, 77, 78, 87, 91, 94, 101, 105-12, 115-17, 119, 121, 124-8, 132, 138-45, 147, 148, 151, 157-60, 164-5, 172, 174, 186, 190, 192, 199, 200, 205, 206, 209, 211, 213-14, 219, 222, 225-6, 234, 238-9, 241-5, 247-51, 253-4, 257-9, 261, 263, 265-9, 271-2, 274-7, 279-84, 286-90, 292-7, 299, 301-7, 309-16, 319-22, 324, 391-2, 397-9, 401-11, 413, 419, 422-5, 428-30, 436-9, 445-7, 449, 451-2, 454-64, 467-73, 475-7, 482, 484-6, 488, 490-2, 495-9, 502, 504-7, 513-19. It is but once used in the middle of a line; in v. 71 after "and."

## CAPITALS.

All the lines begin with capitals except 2, 13, 15, 29, 112, 118, 130, 164, 167, 169, 220, 226, 246, 267, 296, 300, 326, 329, 334, 337, 372, 439, 473, 499, 506, 510, 514, 525.

Proper names, etc., begin with a small letter in the following cases: *title*, 2, 87, 184 (*sir ewayne*), 206 (*landavale . . . gawyne*), 217 (*god*), 313 (*ewyne*), 329, 331 (*sir landevelle*), 337, 354, 384, 418, 476 (*sir*), 534 (*god*).

Past participles with the prefix i- are always written I in the MS, as, *I slakyde*, v. 209.

Other capitals not so printed in the text (or indicated in the foot-notes) appear as follows:

A: the indefinite article, 339, 343, 353, 363, 529; other words, 327 (Answer), 357, 362 (A down).

B: 12 (Bolde B[a]chelers), 17, 63, 69, 83, 117, 140 (Both), 173, 189, 196, 247, 276, 330, 391, 419 (Barons), 487.

C: 29, 60, 80, 81, 106, 110, 166, 221, 258, 263, 266, 288, 323, 333, 350, 361, 436, 446, 459.

D: 23, 36, 67, 90, 119, 133, 144, 145, 150, 161, 178, 181, 190, 203, 204, 209, 219, 235, 236 (Doole . . . Dye), 246 (Done . . . Dishonoure), 254, 271, 275, 279, 280, 316, 324, 394, 399, 403, 406, 458, 470, 472, 506, 509.

E: 487.

F: 205.

H: 170.

I, J: 8 (Joye), 58 (Joly), 167 (In), 168 (In), 250 (In), 331 (Judgement), 350 (Ien), 352 (Iudgyde), 372 (Iugement), 389 (In), 430 (Iolyffe), 440 (In), 490 (Iugement), 529 (Ioly).

K: 325, 368, 371, 402.

L: 442, 468, 498, 506, 523.

M: 51, 65, 83, 95, 99, 117, 138, 142, 163, 207, 231, 234, 281, 306, 348, 398, 432, 462, 483, 523.

N: 156, 217.

R: 15, 82, 87, 107 (Rede), 108, 118, 166, 169, 174, 175 (verb), 203, 207, 222, 256, 342, 347, 360, 375, 402, 404, 405, 421, 432 (Rude), 446, 458, 522.

S: 11, 30, 49, 50, 53, 71, 104, 112, 129, 134, 140, 151, 157 (Suñ), 265, 318 (Sorow), 385, 401, 427, 444, 488.

T: 64, 77, 128, 215, 218.

W: 9, 104 (?).

Y: 529.

The A used in writing the indefinite article is perhaps not intended by the scribe as a capital letter. The MS does not begin direct quotations with a capital.

GEORGE LYMAN KITTREDGE.